



A compendi-
ous introduction/pro-
loge or preface vn to
the pistle off Paul
to the Ro/
mayns.

By William Tindall.

8^o P. 274.



A. p. 490. W. p. 1536.

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To the Romayns.

FOr as moche as this pistley the principal
and most excellent part off the newe testas
ment / and most pure evangelion / that is to saye
gladdetydinges and that we call gospel / and als
so a lyghte and a waye in vnto the whole scriptu
re / I thinke it mete / that every christen man not
only knowe it by roote and with oute the boke / but
also exercice hym sylfe therein evermore cōtinu
ally / as with the dayly bredde of the soule. No
man verely can reede it to ofte or studie it to well
for the moost it ys studied the easier it is / the mos
t are it is cheued the pleasander it is / and the mos
t are grundely it is sherched the preciofer thynges
ar found in it / so greate treasure of spiritual this
ges lyeth hyd therein.

I will therfore bestowe my laboure and dili
gence / thorowe this lytyll preface or prologe / to
prepare a waye i their vnto / so ferforth as God
shall geve me grace / that it maye be the better
vnderstonde of every man / for it hath bene hets
herto evyll darkened with glooses and wonders
full dreames off sophisters / that noman cowde
spyce oute the entente and meaning off it / which
neverthelesse of it sylfe / is a bryghte lyghte / and
sufficient to geve lyghte vnto all the scripture.

Fyrst we must marke diligently the maner off
speakyng of the Apostel / and above all thyng
knowe what Paul meaneth by thes wordes / the
Lawe / Synne / Grace / Fyrth / Ryghtewesnes
Fleshe / Sprite / and so the lyke / or else rede thou
it never so ofte / thou shalt but loose thy laboure.
This word Lawe maye not be vnderstonde he
re after the commune maner / and to vse Pauls
terme / after the maner of men or after māns was
yes / that thou woldest saye the lawe here in this

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place were nothinge butt lernynge which teacheth what oughte to be done and what oughte not to be done / as it goeth with mans lawe / where the lawe is fulfylled with outward workes only / though the hert be never so ferre off. But god iudgeth after the grounde of the herte / ye and the thoughtes and the secret moviges of the mynde / therefore hys lawe requireth the grounde off the hert and love from the botome there of / and is not content with the outward werke only / but rebuketh thos workes most off all which springe not of love from the ground and lowe botome of the herte / though they appere outward never so honest and good / as Christ in the gospell rebuketh the Phareses above all wode thatt were open synners / and calleth them Xpocrites / that is to saye Simulars / and paynted Sepulchres / which Phareses yet lyved no men so pure / as perteynyng to the outward dedes and workes off the lawe / ye and Paul in the thrid chapter of his Pistle vn to the Philippians confesseth of hym sylf / thatt as twythyng the lawe he was soche a wone as no man cowde complayne on / and notwithstandinge was yet a murderar of the Christen / persecuted them / and tormented them / so soore / that he compelled them to blasphemie Christe / and was all to gedyr mercyleffe / as many which nowe fayne outward good workes are.

For this cause the cxxv. psalme calleth all mē lyars / because that no man kepeth the lawe from the grounde off the herte / nether canne kepe it. For all men are naturally enclyned vn to evyll / and hate the lawe / we fynde in oure silves vnlust and tediousnes to do good / but lust and delectatiō to doo evill. Nowe where no fre lust ys to doo

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Good / there the botome of the hert fulfylleth not the lawe / and there no doute ys also synne and wra th deserved before god / though their benever so many oute warde good workes / or never so glorious an outwarde shewe and apperance off honeste lyvynge.

For this cause cōcludeth sēcte Paul in the secunde Chapter that the iewes all ar synners and transgressors of the lawe / though they make mē beleve / thorowe ypocrisi off outward workes / how that they fulfyll the lawe / and saith that he only which doeth the lawe ys ryghtewes before God / meanyngetherby that noman with outes warde workes fulfylleth the lawe. Thou (saith he to the Jewe) teachest a man sulde not breake wedelocke / and yet breakest wedelocke thy sylfe. Wherin thou iudgest a nother man / therin condemnest thou thy sylfe / for thou thy sylfe doest es vyn the verysame thynges whych thou iudgest. As though he wolde saye / thou lyvest outewardsly well in the werkis off the lawe / and iudgest them that lyve not so / thou teachest wother mē / and seest a moote in a nother mans eye / but art not ware of the beame that is in thyn awne eye. For though thou kepe the lawe outwardly wyth workes / for feare of rebuke / shame / and punys hement / other for love off rewarde / vantage / and vayne glory / yet doest thou all wyth out lust and love to the lawe warde / and haddest levyre a greatedeale wodyn wyse doo / yf thou fearedst not the lawe / ye inwardly in thyne hert / thou woldest thatt their were no lawe / no nor yett God / the auctor and vanguard of the lawe / yff it were possible / so paynefull it ys vnto the to have thyne appetytes refrayned and to be kepte downe,

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Wherfore then it is a playne conclusiō / that thou from the grounde and botome of thyne herte arte an ennimye to the lawe. Whatt prevayls leth it nowe / that thou teachest a nother mā not to steale / when thou thyne awne sylfe arte a theefe in thyne hert / and outwardly woldest fayne steale yff thou durst / though that the outward dedes abyde not allwaye be hynde with soche ypocrites and dissimulars / but breake forth amonge / evyn as an evyll stabbe or a pocke can not all wayes be kepe in with violence off medicine. Thou teachest a nother mā / but teachest not thy sylfe / ye thou wotest not what thou teachest / for thou vnderstōdest not the lawe a right / how that it can not be fulfylled and satisfied / but with in ward love and affecciō / so greatly it can not be fulfilled with outward dedes and werkes only. More ovyr the lawe encreaseth synne / as he sayth in the fyfte chapter / because that mā ys an enymy to the lawe / for as moch as it requireth so many thynges cleue contrarie to hys nature / wher off he ys not able to fulfill one poynte or tittle / as the lawe requireth it. And therfore as we moare provokede / and have greater lust to breake it.

For which causes sake he sayeth in the sevēth Chapter / that the lawe ys spirituall / as though he wold saye / yff the lawe were fleshely and but mans doctrine / it myght be fulfylled / satisfied / and stilled with outward dedes. Butt nowe is the lawe gostely / and noman fulfylleth it / excepte that all that he doeth springe off love frō the botome of the hert. Soche a newe hert and lusty corage vnto the lawe warde / canst thou never cumby of thyne awne strenght and enforcements

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te/ but by the operacion and workynge of the sprite. For the sprite off God only maketh aman spirituall and lyke vnto the lawe/ so thatt nowe henceforth he doeth nothige of feare or for lucre or vantages sake or of vayne glorie/ but of a fre hert/ and off inward lust. The laweys spiriti tuall and wylbe bothe loved and fulfylled of a spirit uall hert/ and therfore of necessite requireth yt the sprite that maketh a mans herte fre/ and ge veth hym lust and corage vn to the lawe warde. Where soche a sprite ys not there remayneth syn ne grudgyng/ and hatered agest the lawe/ which lawe neverthelesse is good/ ryghtewes and holy.

Accoynte thy sylfe therfore with the maner of speakynge of the Apostell/ and let this nowe ste ke faste in thyne hert/ that yt is not bothe one/ to doo to dedes and work of the lawe/ and to fulls fill the lawe. The worke off the laweys/ whatso evyr a man doeth or can doo off his awne fre will/ off his awne propyr strengthe/ and enfor syng. Not with stondynge though there be nes vyr so greate workynge/ yet as longe as their re mayneth in the herte vnlust/ tediousnes/ gruds gyng/ gryffe/ payne/ lothsumnes and compul sion to the lawe ward/ so longe as all the workes vnprofitable/ lost/ ye and damnable in the sygh t of God. This meaneth Paul in the threde chs apter/ where he sayeth/ by the dedes of the lawe shall no fleshe be iustified in the syghte off God. Here by perceavest thou/ that those sophisters ar but disceavers/ which teache that a man may and must prepare hym sylfe to grace and to the favoure of God/ with good workes. Howe can they prepare them sylves vn to the favoure off God/ and to that which is good/ which them sils

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yes can doo no good / no cā not oncethike a good thoughte or consent to doo good / the devyll posse sſinge their hertes / myndes / and thoughtes captiue at hys pleasure? Can those werkes please God / thynkest thou / which are done with gryse / payne / and tediousnes / with an evyl will / with a contrarie and a grudgyng minde? O holy sancte Prosperus / howe myghtely / with the scripture of Paule confoundedest thou this heresy / a boute (I trowe) a twelve hundred yeares agoo or there apon.

To fulfyll the lawe is / to doo the workes thereof / and whatsumever the lawe commaundeth wyth love / lust / and inward affeccion and delectacion / and to lyve godly and well / frely / willingly / and with oute compulcion of the lawe / even as though there were no lawe at all. Soche luste and frelyberte to love the lawe / cometh only by the workyng off the sprite in the herte / as he sayth in the fyste chapter.

Nowe is the sprite no nodyr wyse geven / then by fayth only / in that we beleve the promyses of God / with oute waveringe / howe that God ys trewe / and will fulfyll all his good promises to vsward for the bloude of Christes sake / as yt is playne in the fyrst chapter / I am not asshamed (sayeth Paul) of Christes gladde tydynge / for it is the power of God / vn to salvacion to as many as beleve / for attonce and to gedder even as we beleve the glad tydynge preached to vs / the holy gost entreth in to oure hertes and looseth the bondes of the Devyll / which before possessed our hertes in captivite and held them / that we coulde have no lust to the wyll of God in the lawe. And as the sprite cometh by fayth only / even so

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sayth cometh by hearynge the worde or glad tydings of God / when Christ is preached / how that he is God's sonne and man also / deede and ryssen agayne for oure sakes / as he sayeth in the thred / fourth / and tenth chapters. All oure iustifyinge then cometh of sayth / and sayth and the sprite come of God and not of vs.

Herof cometh it / that sayth only iustifyeth / maketh ryghtewes / and fulfylleth the lawe / for it bringeth the sprite thorowe Christes deservynges / the sprite bringeth lust / looseth the hert / maketh hym fre / setteth hym at lyberte / and giveth hym strengthe to worke the dedes of the lawe with love / even as the lawe requireth / then at the last out off the same sayth so workyng in the hert / springe all good workes by there awne acorde. That meaneth he in the threde chapter / for after he hath cast awaye the workes off the lawe / so that he soundeth as though he wold breake and disanulle the lawe thorowe sayth / he answereth to that myghte be layde agens / sayinge / we destroye not the lawe thorowe sayth / but maynetene / funder or stable the lawe thorowe sayth / that ys to saye / we fulfyll the lawe thorowe sayth.

Synne in the scripture ys not called that outeward werke onli committed by the body / but all the whole busynes and whatsumever accompanieth / moveth or stereth vn to the outeward dede / and that whence the workes springe / as vns belefe / prones and redynes vn to the dede in the grounde of the herte / with all the powers / affections and appetytes where with we can but synne / so that we saye / that a man then synneth / when he ys carryed awaye he delonge in to synne / all to

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gedyr as moche as he ys / of that poyson inclinac
cion and corrupte nature where in he was conce
vyd and borne. For there ys no outward synne
committed / excepte a mā be caried a waye all to
gedyr / wyth lyfe / soule / herte / bodie / luste and
mynde there vnto. The scripture lofeth singuls
arly vn to the hert / and vn to the rote and origis
nall fountayne of all sinne / which is vnbelefe in
the botome of the hert. For as sayth only iustify
eth and bringeth the sprite and lust vn to the vte
ward good workes. Even so vnbelefe only da
mneth and kepeth oute the sprite / provoketh the
fleshe / and stereth vppeluste vnto the evyll vte
ward workes / as it fortuneth to Adam and Eve
in paradise / Genesis iij.

For this cause Christe calleth synne vnbelefe
and that notably in the xvi. chapter of Jhon / the
sprete (sayth he) shall rebuke the world of sinne
because they beleve not in me. Wherfore then be
fore all good workes as good frutes / there must
nedes be fayth in the herth whence they springe
and before all bad dedes / as bad frutes / there
must nedes be vnbelefe in the hert / as the rote
fountayne / pyth / and strengthe off all sinne / whs
ich vnbelefe is called the heed of the serpent and
of the olde dragon / which the womā's seed Chris
ste must treade vnderfote / as it was promysed
vnto Adam.

Grace and gyfte have this difference / Grace
propprly is Godes favoure / benivolēce or kynd
mynd / which of his awne silfe / with oute desers
vying of vs / he beareth to vs / where by he was
moved and enclyned to geve Christe vn to vs /
with all his wother gyftes of grace. Gyfte is the
wholy goste and his workyng / whom he pou s

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reth in to the hertes off them / on whom he hath mercy and whom he fauereth. Though the gyfres and the sprite encrease in vs dayly / and has ye not yet there full perfeccion / yea though there remayne in vs yet evyll lustes and sinne / whiche fyghte agēst the sprite / as he sayth here in the vii. chapter / and in the fyfte to the Galathians / and as it was spoke before Genesis iij. of the debate betwene the womans seed / and the seed off the serpent: yet neverthelesse / Gods favoure ys so grette and so stronge over vs for Christes sake / that we ar counted for full whole and perfecte before God. For Gods favoure to vs ward devydeyth not hyr silfe / encreasynge a lytell and a lytell / as doo the gyfres / but receaveth vs whole and altogedder in full love for Christes sake oure intercessor and mediator / and because thatt the gyfres off the sprite and batayle betwene the sprite and evyll lustes ar begonne in vs all ready.

Off this nowe vnderstondest thou the vii. chapter where Paul accuseth hym sylfe as a synner and yet in the viij. sayeth there ys no damnaciō to them that are in Christe / and that because of the sprite / and because the gyfres of the sprite as rebegonne in vs. Synners we are because the fleshe ys not full fylled and mortified. Neverthelesse in as moche as we beleve in Christe / and have the erneste and begynninge off the sprite / God is so lovyng and favoureable vnto vs / that he wyll not loke on soche synne / nether will counte it as synne / but wyll deale with vs accordynge / to oure belefe in Christe / and accordynge to his promises which he hath sworne to vs / vntyll the synne be full slayne and mortified by deth.

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Fayth is not mans opinion and dreame / as some imagion and fayne when they heare the storie of the Gospell / butt when they se that there folowe no good workes ner mendment off lyvynge / though they heare / ye and can babyll many thinges of fayth / then they faule from the righte waye and saye / fayth only iustifieth not / as man must have good workes also / yf he will be rightewes and safe. The cause ys when they heare the Gospell or glade tydings / they fayne of there awne strengthe certayne ymaginaciōs and thoughtes in their hertes sayinge: I have herd the Gospell / I remember the storie / lo I beleve and that they counte ryghte fayth / which neverthelesse as it is but mans ymaginaciō and faynsynge / even so profyteth it not nether foloweth there any good workes or mendment of livinge.

But ryghte fayth is a thige wroughte by the holy goste i vs / which chaungeth vs / turneth vs into a newe nature / and begetteth vs a newe in God / and maketh vs the sonnes of God / as thourest in the fyrste off Ihon / and fylleth the olde Adam / and maketh vs all togedyr newe in the hert / mynd / will / lust / and in all oure affections and powers of the soule / and bringeth the holy gost with hyr. Fayth is a lyvely thige / myghty in workinge / valiaunte and stronge / evyr doynge / evyr frutefull / so that it is vnpossible / that he which is endued therewith / shulde not worke all wayes good workes with oute ceasinge. Heareth nott whether good workes ar to be done or not / but hath done them all redy / yer mencion be made off them / and is all waye doynge / for soche is his nature nowe / quicke fayth in hys herte and lyvely movinge of the sprite dryve hym

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and sterc hym their vnto. Whosoever doeth not good workes / is an vnbeleuyng person and faythlesse / and loketh rounde a bouthe hym grozpyng aftir fayth and good workes / and woteth not what fayth or good workes meane / though he babyll never so many thynges off fayth and good workes.

Fayth is then a lyvely and a stedfaste truste i the favoure off God / where with we committe oure selves all to gedyr vn to God / and that truste is so surely grounded and steketh so fast in oure hertes / that a man wolde not once doute of it / though he shulde dye a thousand tymes therfore. And soche truste wrought by the holy gooste throught fayth / maketh a man glad / lusty / cheres full / and true herted vn to God / and vn to all creatures. By the meanes where of / willyngly and with oute compulcion he is glad and redy to do good to everyman / to do servyce to everyman / to sofre all thynges / that God maye beloved and praysed / which hath geven hym soche grace / so that it is impossible to separat good workes fro fayth / even as it is impossible to separat heete / and burninge from fyre. Therefore take hede to thy silse / and beware of thyne awne phantasies and ymaginacions / which to iudge of fayth and good workes will seme wyse / when in deade they are sterke blind and of all thynges most folysh. Praye God that he will wytesafe to worke fayth i thyne herte / or else shalt thou remayne ever more faythelesse / fayne thou / ymagin thou / enforce thou / wra still with thy silse / and doo what thou wilte or canst.

Rightewesnes is even soche fayth / and is called Godes rightewesnes / or rightewesnes that

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is off valoure before God. For it is Godes gifte/ and it altereth aman and chaungeth hym in to a new spirituall nature/ and maketh hym fre and liberall to paye every man his dutie. For thorowe fayth is aman purged off his synnes/ and obteyneth luste vn to the lawe off God/ wherby he geueth God his honoure and payeth him that he oweth hym/ and vnto men he doeth serues willingly where with soever he can/ and payeth every man his dutie. Soche rightewesnes can nature/ frewill/ and oure awne strengthe never bringe to passe/ for as noman can geue him silfe fayth/ so can he not take awaye vns belefe/ how the can he take awaye any synne at all? Wherefore is all false/ ypocrisy and synne/ whatsoever ys done with outte fayth or in vn beleve/ as it is evydent in the xiiij. vn to the Ro mayns/ though hit appere never so glorious or beautifull outwardes.

Fleshe and spirite mayste thou not here vnderstonde/ as though fleshe were oly that which perteyneth vn to vnchastyte/ and the spirite that which inwardly perteyneth to the herte/ but Paul calleth fleshe here/ as Christe doth Ihon. iij. all that ys borne off fleshe/ that ys to wete/ the whole man/ wyth lyfe/ soule/ body/ wytte/ wyll reason/ and whatsoever he is both wyth in and with oute/ because that these all/ and all that ys in man study after the worlde and the fleshe. Call fleshe therefore whatsoever (as longe as we are wyth oute the sprite of God) we thynke or spee of God/ of fayth/ of good workes and off spirituall maters. Call fleshe also all workes which are done wyth oute grace and wyth oute the working of the sprite/ howe soever good/ holy/ and

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spiritual they seme to be / as thou maist prove by the v. chapter vn to the galathians / where Paul numbred worshypinge of ydols / witchcraftes / envye and hate amonge the dedes of the fleshy and by the viij. vn to the romayns / where he sayeth / that the lawe be the reason of the flesheys weake / which ys not vnderstand off vnchastite only / but of all synnes / and most specially / of vns belefe / which ys a vice most spirituall / and grounde off all synnes.

And as thou callest hym / which ys not renewed wyth the sprite and borne agayne in Christ fleshe and all hys dedes / even the very motions of hys hert and mynd / hys lernynge doctrine and contemplacion off hie thynges / hys preachynge teachynge and study in the scripture / byldynge of churches / foundinge of abbeyes / gerynge of almshouses / masse / matence / and what soever he doeth / though it seme spirituall and after the lawes of god. So contrary wyse call hym spirituall which ys renewed in Christe / and all hys dedes which springe of fayth / seme they never so grosse / as the wasshynge of the disciples fete done by christ and Peters fysshynge after the resurreccion / ye and all the dedes of matrimony ar pure spiritusall / yf they procede of faith / and whatsoever ys done wythin the lawes of God / though it be wrought by the body / as the very wrpyng off shewes and sochelyfe / howsoever grosse they appeare outwarde. Wythoute soche vnderstandyg of these wordes / canst thou never vnderstand this pistyl off Paul / nether any wother place in the holy scripture. Take hede therefore / for whosoever vnderstandeth these wordes wrothyse / the same vnderstandeth not Paul / whatsoever he be.

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Nowe wyll we prepare oure sylves vnto the pistle.

For as moche as yt becometh the preacher of Christes glade tydings / fyrst thorowe opining of the lawe / to rebuke all thynges / and to prove all thynges synne / that procede not off the sprite and off sayth in Christe / and to prove all men synners and chylderen off wrath by enherytance / and how that to synne ys there nature / and that by nature they can no nodyr wyse do than to synne / and therewith to abate the pryde of man and to brynge hym vn to the knowlege of hym sylfe / and of hys myserie and wretchednes / that he myght desyre helpe. Eryn so doeth sancte Paul and begynneth in the fyrst chapter to rebuke vnbelefe and grosse synnes which all men se / as the ydolatrie and as the grosse synnes of the hethen were / and as the synnes now ar of all them which lyve in ignorāce / wyth oute sayth / and wyth oute the favoure of God / and sayth. The wrath of God of heven appereth thorowe the Gospell apōn all men / for their vngodly and unholy lyvinge. For though it be knowen and dāyly vnderstonde by the creatures / that their ys but one God / yet ys nature of hyr sylfe / wyth oute the sprite and grace / so corrupte and so poysoned / that men nether can thanke hym / nether worshipe hym / nether geve hym hys due honore / but blynde them sylves and faule wyth oute ceasinge in to worse case / even vntyll they come vn to worshypinge of images and workinge of shamefull synnes which are abhominable and agēst nature / and moreover sofre the same vnrebuked in wother / havinge delectacion and pleasure therein.

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In the secunde chapter he proceadeth farts her / and rebufeth all thoose wholly people also which with oute luste and love to the lawe live well outwardly in the face of the world / and cōdem wōther gladly / as the nature off all ypocrites ys / to thinke them selves pure in respecte of open synners / and yet hate the lawe inwardly / and ar full of coveteousnes and envy and of all vncleynes mathe. xxij. These ar they which despice the goodnes of God / and accordyng to the hardenes of their hertes / heepe togeder for them selves the wrath of God. Furthermore sancte Paule / as a true expounder of the lawe / sofreth noman to be wyth oute synne / but declareth that all they ar vnder synne whych of frewyll and off nature wyll lyue well / and sofreth them not to be better then the open synners / ye he calleth them harderted and soche as can not repente.

In the threde chapter he myngleth both togeder / both the Jewes and the gentyles / and sayeth that the one ys as the other / both synners / and no differēce betwene them / save in this only / that the Jewes had the worde off God committed vn to them. And though many of them beleved not thereon / yet is god's truth and promyse ther by nether hurtener minished. And he taketh in his waye and alegeth the saying of the .l. psalme that god might abyde true in hys wordes and overcome when he is iudged. After that he returneth to hys purpose agayne / and proveth by the scripture / that all men with out difference or exception are synners / ande that by the workes off the lawe noman ys iustified / butt that the lawe was geven to vttur ande to declare synne only. Then he beginneth and sheweth the right waye

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vn to ryghtewesnes / by what meanes men must be made ryghtewes and safe / and sayeth. They ar all synners and with oute prayse before god / and must with oute there awne deservynge be made ryghtewes thorowe faythe in Christe / which hath deserved soche ryghtewesnes for vs / and ys become vnto vs god's mercistole / for the remission of synners that are paste / thereby prouinge / that Christes ryghtewesnes / which commeth on vs thorowe fayth / helpeth vs only / which ryghtewesnes (saith he) ys nowe declared thorowe the gospell / and was testified of before by the lawe and the prophetes. Furthermore (saith he) the lawe ys holpe and fundered thorowe fayth / though that the workes there of wyth all their boiste ar broughte to nought.

In the. iij. chapter (after that nowe by the iij. fyrst chapters / the synnes are opened / and the waye of fayth vn to ryghtewesnes layde) he begynneth to answer vn to certayne obiections and cavillacions. And firste putteth forth those mynd reasons / which commonly they that wylbe iustified by their awne werkes ar wont to make / when they heare that faith only wyth out werkes iustifieth / sayinge / shall me do no good werkes / ye and yf fayth only iustifieth / what nedeth a man to study for to doo good werkes? He putteth forth therefore Abraham for an ensample / sayinge / what ded Abraham with his workes? was all in vayne? were hys werkes to no profett? And so concludeth that Abraham wyth oute and before all werkes was iustified and made ryghtewes / In so moche that before the werke of circumcision he was praysed off the scripture and called / ryghteous by hys fayth only / genesis. xv. So that he

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ded nott the worke off circumcision for to be holpe there by vn to ryghtewesnes / which yet God commaunded hym to doo / and was a good werke off obedience. So yn lyke wyse no dowte no oother workes helpe any thyng at all vn to ryghtewesnes and vn to amans iustifiyng / but as Abrahams circumcision was an outward sygne whereby he declared hys ryghtewesnes which he had by fayth / and hys obedience and redines vn to the wyll of god / even so at all wother good workes outward sygnes and outward frutes off fayth and off the sprite / which iustifie aman not / but that a man ys iustified allredy before God inwardly in the hert / thorowe fayth and thorowe the sprite purchesed by christes bloude.

Herewith nowe stabliffeth sancte Paule hys doctrine off fayth afore reherfed in the thred chapter / and bringeth also testimony off David in the .xiiij. psalme / which calleth amā blessed / not off workes / but in that hys synne ys not rekened and in that fayth ys imputed for ryghtewesnes / though he abide not afterwarde with oute good workes / when heys once iustified. For we ar iustified and receve the sprite for to do good workes / nether were it wotherwyse possible to do good workes / excepte we had first the sprite.

For howe ys it possible to do any thyng well in the syghte off God / whyll we are yet in captivite and bondage vnder the devyll / and the devyll possesseth vs alltogeder and holdeth oure hertes / so that we can not once consent vn to the will off God. No man therefore can prevent the sprite in doynge good / the sprite must first come and wake hym out off hys slepe wyth the

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thunder off the lawe and feare hym / and shewe
hym hys miserable estate and wretchednes / and
make hym abhorre and hate hym sylfe and to de
syre helpe / and then conforte hym agyne wyth the
pleasantrye off the Gospell / that ys to saye /
wyth the swete promyses of God in Christe / and
stere vppon fayth in hym to beleve the promises /
the when he beleveth the promyses / as god was
mercifull to promyse / so ys he true to fulfill them
and wyll geve hym the sprite and strenght both
to love the will of God and to worke therafter.
So se we that god only (whych acordynge to the
scripture worketh all in all thynges) worketh a
mans iustifyinge salvaciō and healthe / ye and
poureth fayth to beleve / luste to love godd wyll
and strenght to fulfill the same in to vs / even as
water is poured in to a vessel and that of hys good
wyll and purpose and not of oure deservinges and
merites / Godd mercy in promysynge and trueth
in fulfillynge hys promyses save vs and not we
oure selves / and therfore ys all laude prayse and
glory to be geven vnto God for hys mercy and
trueth and not vnto vs for oure merites and des
servinges. After that he stretcheth hys ensamp
le oute agens all wother good workes off the lawe
and concludeth that the Jewes can not be A
brahams heyres because of bloud and kynred on
ly / and moche lesse by the workes of the lawe / but
must eheret Abrahams fayth / yf they wyl be the
ryght heyres of Abraham / for as moch as Abraham
before the lawe / both of Moses and also of circ
umcision / was thorowe fayth made rightewys
and called the father of all them that beleve / and
not of them that worke. Moreover the lawe cau
seth wrath / in as moch as noman can fulfill it

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wyth loꝝ: and luste / and aslōg as soch grudgige /
hate / and idignaciō agēste the lawe remaineth i
the herte and ys not taken away by the sprite th
at commeth by fayth / so longe no doute the woꝝ
fes of the lawe declare evydently that the wꝛath
of God ys apon ys and not hys favoure / wher
efore doeth fayth oly receve the grace promysed
yn to Abraham. And these ensamples were not
writte for Abrahā's sake oly (sayth he) but for
oures also / to whom / yf we beleve / fayth shalbe
rekened lykewyse for rygthewesnes / as he sayth
in the ende of the chapter.

In the .v. chapter he commendeth the frutes
and woꝝkes of fayth as ar peace / reioysynge in
the conscience / inward love to god and man / moꝝ
zeover boldnes / trust / confidence / and a strong
and a lusty mynd and a stedfaste hope in tribus
laciō and soferynge. For all soche folowe / wher
re the ryghte fayth ys / for the aboundāte graces
safe and gystes off the sprite / whych God hath
geven vs in Christe / in that he sofred hym to dye
for vs yet hys enymyes . Nowe have we thē th
at fayth only before all woꝝkes iustifieth / and
that it foloweth not yet therfore that a man shu
lde doo no good woꝝkes / but that the ryghte sh
pen woꝝkes abyde not behynd / but accompanye
fayth evyn as bryghtenes doth the sunne / and ar
called of . S. Paule the frutes of the sprite. Wh
ere the sprite ys / there ys all waye somere and th
ere are all wayes good frutes / that is to saye go
od woꝝkes . This ys Pauls ordyr / that good wo
ꝝkes springe off the sprite / the sprite cometh by
fayth / and faith cometh by hearynge the worde
of God / whē the Gladtydynge and promyses
whych God hath made vnto ys in Christe are

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preached truly and receayd in the grounde off the herte wyth oute waveryng or dowtyng / after that the lawe hath passed a pō vs and hath damned oure consciences. Where the word of god is preached purely and receaved i the herte / thes reys sayth / the sprite of God / and there are als so good workes off necessite / whensoever occasiō ys geuyn. Where godes worde ys not purely preached / but mens dreames / tradicions / ymaginasion / inuencions / ceremonies and supersticiō there ys no fayth and consequētly no sprite that cometh off God / and where God's sprite ys not / there can be no good workes / euen as where an appel tre ys not / there can growe no appell / but there is vnbelefe / the deuels sprite / and euill workes. Off this god's sprite / and hys frutes / have oure holy ypocrites not once knowne / nether yet tasted howe swete they are / though they sayne many good workes off there awne ymaginaciō to be iustified with all / in which ys not one crose off true fayth / or spirituall love / or of inward ioye peace and quietnes of conscience / for as moch as they have not the word of God for thē / that soche workes please God / but they are euen the rotten frutes of a rotten tre.

After that he breaketh forth / and runneth at large / and sheweth whence both synne and ryghtewesnes / deth and lyfe come. And he comparseth Adam and Christe to gether / thus wyse reasoninge and disputyng / that Christe must needs come as a secōde Adam / to make vs heyres of his rightewesnes / thorowe a newe spirituall birth / with oute oure deserviges / Euen as the fyrst Adam made vs heyres of sinne / thorowe the bodily generacion / with oute oure deservyng.

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Whereby it is evidently knowen and proved to the vttemoste / that noman can bringe him selfe oute of sinne vn to rightewesnes / no more the he coude haue withstode that he was borne bodily And that is proved here with / for as moche as the very lawe of God / which of righte shulde haue holpe / if any thige could haue holp / not only came and browghte no helpe with hyr / but also encreased sinne / be cause that the evyll and poysoned nature is offended and vtterly displeased with the lawe / and the more she is forbed by the lawe the more is she provoked and sett asyre to fulfill and satisfie hir lustes. By the lawe then we se clerely that we muste neades have Christe to iustifie vs with his grace and to helpe nature.

In the vi. he setteth forth the chiefe and principall worke of fayth / the batayl of the sprit agenst the flesshe / howe the sprite laboureth and enforceth to kill the remnaunte of sinne and luste which remayne in the flesshe / after oure iustifiinge. And this chapter teacheth vs / thatt we are not so free fro sinne thorowe fayth / that we shuld henceforth goo vppe and doune ydle / carlesse / and sure of oure selves / as though there were nowe no more sinne in vs. Yes there is sinne remayning in vs / but it is not refened / be cause of feyth and of the sprite / which fighte agenste it. Wherefore we haue ynowe to doo all oure lyves longe / to tame oure bodie / and to copell the members to obeye the sprite / and not the appetites / that therby we mighte be like vn to christe deeth and resurreccio / and mighte fulfill oure baptim / which signifieth the mortifyinge of sinnes and the newe life of grace. For this batayle ceaseth not in vs untill the laste breth / and untill that sinne be vtterly slayne by the deeth of the bodie.

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This thyng (I meane to tame the body and so forth) we are able to doo (sayth he) seynge we are vnder grace and not vnder the lawe / whych thyng he hym sylfe expoundeth. For to be wyth oute the lawe / ys not so to be vnderstonde / that a mā shall have no lawe and that every man may doo what hym lusteth / but to be vnder the lawe is / to deale with the werkēs off the lawe / and to worke with oute the sprit and grace / for so longe no dowte synne rayneth in vs thowowe the lawe / that ys to saye / the lawe declareth that we are vnder synne / and that synne hath power and dominion over vs / seinge we cā not fulfyll the lawe / namely wythin in the herte / for as moche as no man of nature fauereth the lawe / consenteth there vnto / and delyteth therein / which same ys exceedinge greete synne / that we can not consent to the lawe / which lawe ys nothyng else save the wyll of god. And not to be vnder the lawe ys / to have a fre herte renewed wyth the sprite / so that thou haste luste inwardly of thyne awne acorde to doo that which the lawe commaundeth / wyth oute compulcion / yе though there were no lawe. For grace / that ys to saye / God's fauoure bringeth vs the sprite / and maketh vs love the lawe / so ys there nowe no moare sinne / nether ys the lawe nowe any moare agenste vs / but at one wyth vs and we wyth it.

This ys the ryght fredome and liberte from sinne and from the lawe / where of he wryteth vnto the ende off this chapter / that yt ys a fredome to doo good oonly with luste / and to lyve well with oute compulcion of the lawe. Wherefore this fredome ys a spiritual fredome / which destroyeth not the lawe / but ministrerth that which the lawe re

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quireth / and wherewith the lawe ys fulfylled /
that ys to vnderstand / luste and love / where wi
th the lawe ys styll / and accuseth vs no moare
compelleth vs no moare / nether hath oughte to
crave off vs any moare. Eryn as though thou
were in dette to a nother man / and were not able
to paye / two maner wayes mighteste thou be loo
sed. One waye / yf he wold require nothyng off
the and brekethine obligacion. An othe waye /
yf some wother good man wold paye for the / and
geve the as moche as thou mightest satisfie thys
ne obligacion wyth all. Of this wise hath Chris
ste made vs fre from the lawe / therefore ys this
no wilde fleshely liberte / that shuld doo nough
te / but that doeth all thinges / and ys fre from the
cravinge and dette of the lawe.

In the. vii. he confirmeth the same wyth a si
militude of the state of matrimony. As whē the
husbond dyeth / the wife ys at hyr liberte / and the
one loosed and departed from the wother / not tha
t the woman shulde not have power to marie vn
to a nother man / but rather nowe firste of all ys
she fre and hath power to marie vn to a nother
mā / which she coulde not do before / till she was
loosed fro hyr first husbōd. Eyn so are oure cōs
cēces bound and in daunger to the lawe vnder olde
Adā / as lōge as he lyveth in vs / for the lawe des
clareth thatt oure hertes are bounde / and that
we cannot disconsent from hym / but whē he ys
mortified and filled by the sprite / then ys the cōs
science fre and at liberte / not so that the consci
ence shall nowe noughte doo / but nowe first of all
cl: vyth vn to a nother / that ys to wette Christe /
and bringeth forth the frutes of lyfe. So nowe
to be vnder the lawe ys not to be able to fulfill

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the lawe/ but to be better to it/ and not able to paye that which the lawe requireth. And to be loose from the laweys/ to fullfyll it/ and to paye that which the lawe demaundeth/ so that yt can not we henceforth are the noughte.

Consequently Paule declareth more largely the nature of synne and off the lawe/ howe that thorowe the lawe synne reviveth/ moveth hyr selfe/ and gadereth strength. For the old man and corrupte nature/ the moare he ys forbedden and kepte vnder off the lawe/ ys the moare offended and displeased threwyth/ for as moche as he can not paye that which ys required of the lawe. for synne ys hys nature and of hym sylfe he can not but synne. Therefore ys the lawe deeth to hym/ tormente and marterdome. Not that the lawe ys evyll/ but because that the evyll nature can not sofre that which ys good/ can not abyde that the lawe shulde require of hym any good thyng. Like as a sicke man can not sofre that a man shulde desyre of hym to runne/ to leppe/ and to doo woth ther dedes off an whole man.

For which cause sancte Paule concludeth/ that at where the laweys vnderstonde and perceaved of the beste wyse/ there it doeth no moare but vnter synne/ and bringe vs vnto the knowlege off oure sylves/ and there by fylle vs and make vs bonde vnto eternall damnacion and detters of the everlastyng wrath of god/ even as he well fealeth and vnderstondeth whos conscience ys truly twyched of the lawe. In soch daunger we reweyer the lawe came/ but we knew not what synne meante/ nether yet knewe we the wrath of God apon synners/ tyll the lawe had vttered it. So seest thou that a man must have some wo

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ther thyng / ye and a gretter and a moare myghty
thyng the lawe / to make hym ryghtewes and
safe. They that vnderstode not the lawe on this
wyse / are blynd / and goo to werke presumptuous-
ly / supposynge to satisfie the lawe wyth works
es. For they knowe not that the lawe requireth
a fre / a wyllynge / a lusty and a lovyng herte. Th-
erefore they se not moyses ryght in the face / the wa-
yle hangeth betwene / and hydeth hys face / so ths
at they can not behold the glorie of hys counten-
aunce / howe that the laweys spirituall / and req-
uireth the herte. I maye off myne awne strength
refrayne that I doo myne enymye no hurte /
but to love hym wyth all myne herte / and to put
a waye wrath cleane oute of my mind can I not of
myne awne strengthe. I maye refuse money off
myne awne strength / but to put a waye love vn-
to ryches oute of myne herte can I not do off mys-
ne awne strength. To abstayne fro adoltery as
concernynge the vtterwarde dede can I do of my-
ne awne strength / but not to desyre in myne her-
teys as vnpossyble vn to me as is to chose wheth-
er I wyll hongyr or thirst / and yet so the lawe re-
quireth. Wherefore of a mans awne strength is
the lawe never fullfilled / we must have there vn-
to God's favoure and hys sprite / purchased by
Christes bloude.

Nevertheless when I save a man maye do ma-
ny thynges vtterwardly cleane agensst hys hert /
we must vnderstond that a manys but dreven
off dyvers appetites and the greatest appetite
overcommeth the lesse and caryeth the man aw-
aye violently wyth hyr.

As whē I desyre vengeance and feare also the iō

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venience that ys lyke to folowe / yf feare be greater / I absteyn / yf the appetite that desyreth vengeaunce be gretter / I cā not but prosecute the dede as we se by experience in many murtherars and theves / which though they be broughte ī to never so great perel of deeth / yet after they have escaped doe even the same agayne. And commune women prosecute there lustes because feare and shame are a waye / whē wother which have the same appetites in their hertes abstayne at the lest waye vttewardly or worke secretly beyng overcome of feare and of shame / and so lykewyse ys it of all wother appetites.

Further moare he declareth / howe the sprite ād the flesshe fyghte together in one mā / ād maketh an ensample of hym sylfe / that we myghte lern to knowe that wercke a ryghte / I meane to kyll synne in oure sylves. He calleth both the sprite and also the flesshe a lawe / because that lyke as the nature of godd lawe ys to dryve / to compell / and to crave / evyn so the flesshe dryveth / compelleth / craveth and rageth agensst the sprite / and will have her lustes satisfied. On the wother syde dryveth the sprite / crieth and fyghteth agensst the flesshe / and wyll have hys luste satisfied. And this strife dureth in vs / as lōge as we live / in some moare ād in some lesse / as the sprite or the flesshe ys stonger / and the very man hys awne sylfe ys both the sprite and the flesshe / whysch fygteth wyth hys awne sylfe / vntyl synne be vtterly slayne and he alltoge dyr spirituall.

In the viij. chapter he comforteth soch fyghters / that they dispere not because of soch flesshe / other thynke that they are lesse in favoure wyth god. And he sheweth howe that the sinne remay

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ninge in vs hurteth not / for there is no daunger
to the that are i christe which walke not after the
fleshe / but fighte agēst it. and he expoundeth more
largely what the nature of the fleshe and off the
sprite is / and howe the sprite commeth by Chris
te / whiche sprite maketh vs sprituall / tameth /
subdueth / and mortifieth the fleshe / and certify
eth vs that we ar never the lesse the sōnes of god
and also beloved / though that sinne rage never
so moche in vs / so longe as we folowe the sprite /
and fyghte agenste synne / to kyll and mortify it.
And be cause the chastising of the fleshe / the cro
sse and soferinge are nothing plesant / he comfor
teth vs in oure passions and afflictions / by the
assistens of the sprite whych maketh intercession
to God for vs mightely with groninges that pa
sse māns vtter aunce / mans speache can not comp
rehend them / and the creatures moorne also with
vs of greate desyre that they have / that we were
loosed from synne and corrupcion off the fleshe.
So se we that thes thre chapters / the vi. vii viii.
doo no other thinge so moch as they doo dryve vs
vn to the ryghte werke of fayth / which ys to kill
the olde man and mortifie the fleshe.

In the. ix. x. and. xi chapters he treateth of Go
d's predestinaciō / whence it springeth all to ged
er / whether we shall beleve or not beleve / be loo
sed frō sinne or not be loosed. By which predesti
naciō oure iustifiyngē and salvaciō are clene take
oute off oure handes / and put in the handes off
god only / which thyngē ys most necessary of all.
For we are so weke and so vncertayne / that yff it
stode in vs / there wolde of a trueth no man be sa
ved / the devell no dowte wolde deceave vs. But
now ys god sure / that hys predestinaciō cannot

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deceave him / nether can any man withstond or lett hym / and therefore have we hope and truste agenste sinne.

But here muste a marke be sett vn to those vn quiett / busie and hye climyng sprites howe ferre they shall goo / which fyrste of all bringe hether there hye reasons and pregnant wittes / and bes gunne fyrst from an hye to sherche the botomlesse secretes of God's predestinaciō / whether they be predestinat or not. These must neades other cast them silves downe hedelonge in to desperacion or else cōmitt them selves to fre chaunce carelesse. But folowethou the ordyr of this pistill / and noo sell thy silfe with chrisste / and lerne to vnderstōd what the lawe and the Gospell meane / and the office of both two / that thou mayst in the one kn owe thy silfe and how thatt thou hast of the silfe no strength but to sinne / and in the other the gra ce of chrisste / and then se thou fighte agenst sinne and the flesshe / as the viij. fyrst chapters teache the. Astyr that when thou arte come to the viij. chapter / and arte vnder the crosse and soferinge of tribulacion / the necessite of predestinaciō will waxe swete and thou shalt well fele how preciou se a thinge it is. For excepte thou have borne the crosse of aduersite and temptacion / and hast fel te thy silfe broughte vn to the very bryme of des peracion / ye and vn to heel gates / thou canst ne ver meadle with the sentance of predestinacion / with oute thine awne harme / and with oute ses crett wrath and grudgyng inwardly agēst God / for other wise it shall not be possible for the to thi kethat God is rightewes and iuste. Therefore must Adam be well mortified and the fleshely wyte broughte vtterly to noughte / yet thatt thou

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mayst awaye with this thinge / and drinke so st
ronge wyne. Take hede therefore vn to thy silfe /
that thou drinke not wyne / wile thou art yet but
a sucklinge. For every lerninge hath hyr tyme mes
asure and age / and in Christ is there a certayne
childhod / in which a man must be content with
milke for a ceason / vn till he wax strong / and ge
rowe vppe / vnto a perfecte man i christe / and be
able to eate of moare stronge meate.

In the xij. he geryth exhortacions. For this
maner observeth Paule i all his pistles / first he
teacheth Christe and the fayth / the exhorteth he
to good worke / and vn to continuall mortifying
of the flesshe. So here teacheth he good workes i
deade / and the true servyng of God / and mak
eth all men prestes / to offer vppe / not money ad
bestes / as the maner was i the tyme of the lawe
butt there awne bodies with fillinge and morti
fying the lustes of the flesshe. Aftyr that he descri
beth the outwarde conversacion off Christen
men / how they oughte to behave them silves in
spirituall thinges / how to teache / preache and
rule in the congregacion off Christe / to serve one
another / to sofre all thinges pacienly and to cos
mitte wreke ad vengeaunce to God / in conclusi
on how a Christen man oughte to behave hym
silfe vn to all men / to frend / foe or what soever
he be. These are the righte workes of a Christen
man which springe oute of faythe. For fayth kes
peth not holydaye / nether sofreth any man to be
ydle / whersoever she dwelleth.

In the xij. he teacheth to honoure the wordely
ad teperall swerde. For though that mans lawe
and ordinaunce make nott a man good before
God / nether iustifie hym in the herte / yet are

An introducciō to the pistle of Paul

they orderned for the furdernaunce off the commune welth / to mayntene peace / to puneshe the evill / and to defende the good . Therefore oughte the good to honoure the temperall swerde and to have it in reveraunce / though as concerning themselves they neade it not / butt wolde absterne from evill of there awne acord / ye and doo good with oute mans lawe / but by the lawe of the sprite which governeth the herte and gydeth it vn to all that is the will of god . Finally he comprehendeth and fnetteth vppe all in love . Love off her awne nature bestoweth all thatt she hath and esven her awne selfe on thatt whych is loved . This ou neadeste not to bid a kinde mother to be lovynge vn to her only sonne / moche lesse spirituall love / wich hath eyes geven her off god / neadeth mans lawe to teache her to do her dutie . And as in the be ginninge he did putt forth Christ as the cause and auctor off oure rightewesnes and salvation / even so here setteth he hym forth as an example to counterfayte / that as he hath done to vs / even so shulde we doo one to a nother .

In the xiiij. chapter he teacheth to deale soberly with the consciences of the weke in the fayth / wich yet vnderstod not the liberte of christ perfectly ynough and to faver the of christe love / and not to vse the liberte of the fayth vn to hinderaunce / butt vn to the furdernaunce and edifiynge off the weake . For where soche consyderacion is not / there foloweth debate and despising of the gospels . It is better threfore to forbear the weake a while / vntill they ware stronge / then that the learninge of the gospels shuld come allogedre vnder foote . And soche werke is a singular worke of love / ye and where love is perfecte ther muste needs

To the Romayns.

des be soche a respecte vnto the weake / a thyng that Christe commaunded and charged to be had a bove all thynges.

In the xv. he setteth forth Christ agayne to be counterfeted / that we also by his ensample shulde be softe wother that are yet weake / as them that are frayle / open synners / vnlearned / vnerpette / and of lothesome maners / and nott to cast them away forthwith / but to softe them till they wax better and exhorte them in the meane tyme. For so dealte Christ in the gospell and now dealeth with vs dayly / soferynge oure vnperfetnes / weaknesses / conversacion and maners not yet fastioned after the doctrine of the Gospell / butt smell of the flesshe / ye and some tyme breake forth into the outward dedes.

After that to conclude with all he wissheth the encrease of fayth peace and of ioye of conscience / prayseth them and committeth them to God and magnifieth his office and administration in the Gospell / and sobirly and with greates desireth succur and ayde of them for the poure sanctes at hierusalem / and it ys all pure love that he speketh or dealeth with all. So syns he we in this pistell plenteously vnto the vttemoste / whatsoeuer a Christen man or woman ought to knowe / that is to wete / what the lawe / the Gospell / synne / grace / fayth / rightewesnes / Christ / God / good werkes / love / hope / and the crosse are / and even wherein the pythe of all thatt pertayneth to the Christen fayth stondesth / and howe a Christen man oughte to behaue hym selfe vnto every man be he perfet or a sinner / good or bad / stronge or weake / frend or foe / and in cōdusion howe to behaue oure selves both toward

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god and toward oureselves also. And all thynges are profoundly grounded in the scriptures and declared wyth ensamples of him selfe / of the fathers and off the prophetes / that a man can here desyre no moare. Wherefore it apereth evidently that pauls mynde was to comprehend breuely in thys pistle all the whole lernynge of Christes Gospell / and to prepare an introduccion vnto all the olde testament. For with out doute whosoever hath this pistle perfectly i his hert / the same hath the lighte and the effecte of the olde testament with hym. Wherefore lett every man with oute excepcion exercice hym selfe therein diligently and recorde yt nyghte and daye continually / vntyll he be full acoynted therewith.

The laste chapter is a chapter of recommendacion / wherein he yet myngleth a good monicion / that we shuld be ware of the traditions and doctrine of men / which begyle the simple with sophistry and lerninge that is not after the gospell / and drawe them from Christ / and noosell them in wefe and feble and (as paull calleth them in the pistle to the galathians) in bedgerly ceremonies / for the entent that they wolde lyve in fatte pastures / and be in auctorite / and be taken as Christe / ye and above christe / and sytt in the temple of God / that is to witte in the consciences off men / where god only / his worde / and his christe oughte to sytte. Compare therefore all manner doctrine of men vnto the scripture / and se wheth they agre or not. And committe thy selfe whole and all togedre vnto Christ / and so shall he with his holy sprite and with all his fulnes dwell in thi soule Amen

Here foloweth a treatise (to fill vpp
the leefe with all) of the pater noster / very neces
sary and profitable / wherein (yff thou marke)
thou shalt perceave what prayer is and all that
belongeth to prayar. The sinner prayeth the pes
titions off the pater noster / and God answereth
by the lawe / as though he wolde putt hym from
hys desyre. The sinner knowlegeth that he is wo
rthy to be put backe / neverthelesse sayth cleve
th fast to god's promises / and compelleth hym / for
his truethes sake / to heare her petition. Marke
this well and take it for a sure conclusion / when
god commaundeth vs i the lawe to doo any thin
ge / he commaundeth not therefore / that we are
able to doo yt / but to bryng vs vn to the knowlege
of oure selves / that we might se what we are and
in what miserable state we are in / and to know
we oure lacke / that thereby we shuld torne to god
and to knowlege oure wretchednes vn to hym /
and to desyre him that of his mercy he wold make
vs that he biddeth vs be / and to geve vs strength
and power to doo that which the lawe requireth
of vs. Note this also / that prayar is nothinge
else save a morninge of the sprite / a desyre / and
a longyng for that which shelacketh / as the sick
morneth and soroweth in his hert longynge afte
r health. And vn to prayar ys requered the las
we and also the gospels / that is to saye the promys
ses of God. The office off the lawe is only to vtter
sinne and to declare in what miserable damna
cion and captivite we are in. Is it not a misera
ble / yea a fearefull and an horrible damnacion
and captivite that we are in / when oure very me
mbres are so fast bound and locked vnder the pos

wey off the devyll / that we can not once as much
as consent vn to the will of allmyghty God / our
re father / creator / and maker / ye and yet se not this
is so greate / so sharpe / so cruel / and terrible ven-
geance of God apon vs / vntyll the lawe come.
The law then bringeth aman vn to the knowles-
ge of him selfe / and compelleth him to moorne / to
complayne / to sorowe / to confesse and knowled-
ge hys synne and miserie / and to seke helpe. The
gospell entysfeth draweth and sheweth from wh-
ence to fetch helpe / and coupleth vs to God the
sorowe farth. Sayth ys the ancre of all health and
kepeh vs fast vn to the promyses of God which
are the sure haven or porte of all quietnes of the
conscience. Nothyng / nether the lawe nether wo-
rkes nether y. t any other thyng ca quiette a ma-
ns conscience save only sayth and trust in the pro-
myses of God. Sayth sofreth no wynde no stor-
me no tempest of adversite or temptaciō / no thir-
eatenynges of the lawe / no crasty sotylte off the
devyll to seperatt vs from the love of God in Ch-
riste Jesu / that ys to saye / to make vs beleve this
at god loveth vs not in Christe and for Christes
sake. Prayar ys the effecte and worke off sayth /
and the sprite thorowe sayth prayeth cōtinually
wyth moornynges passyng all vterance of spee-
che / confessinge and knowleginge hir grevous bō-
dage / hir lacke and wēkenes / and desyringe hel-
pe and succre. Nowe seist thou that there is not
so greate distaunce betwene heven and erth / as
betwene prayar and momblyng a payre of ma-
tenses or nūbryng pater noster s and honouryng
ge God wyth the lyppes / I passe over wyth syl-
ence / howe wyth oute all frute / ye wyth howe ter-
rible ignoraunce the laye and vulerned people se

ye the pater noster and also the crede in the latyn
netonge. Moreover they never praye which fee-
le not the workynge of the lawe in their hertes/
and have their consciences shaken and broused
and as it were beaten to powder wyth the thun-
derboltetheir of. Consyder and beholde thi sylfe
theirfore in the lawe diligently as in a glasse/ and
then come and confesse thi synne/ thi lack and pos-
verte vn to god wyth out all maner faynyng and
ypocrisy/ morninge and complaynyng over thi
ne horrible damnacion/ bondage and captivite
and wyth a stronge fayth praye god to have mer-
cy on the for Christ sake/ to fulfyll hys promys-
es/ to geve the hys sprite/ to loose the/ to streng-
the the/ to fullfyll all hys Godely wyll in the/ to
pouze the ryches and treasure off hys spirituall
gystes in to the/ and to make the soche a wone as
hys herte hath pleasure and delectacion in. And
above all thynges desyre hym to encrease thy fa-
yth/ and praye after the maner and ensample of
this treatise here folowynge.

c iij

The Synner

Oure father which art in heve / what a grete space ys betwen the ad vs? Howe theefore shall we thy children here on erth / baneshed and exiled from the in this vale of misery and wretchednes / come home to the in to oure naturs all countre?

God

The child honoureth hys hys father / and the serrant hys master. If I be youre father where ys myne honoure. If I be youre lorde where ys my feare. Malachias. j. For my name thorowe you and by youre meanes ys blasphemmen rayld upon and evyll spoken of Esaias. liij.

The Sinner.

Alas O father that ys trueth / we knowlege oure synne and treaspase / neverthelesse yet be thou a mercifull father / and deale not wyth vs as cordig to oure deservynges / nether iudge vs by the rigorousnes off thilawe / but geve vs grace that we maye so lyve / that thy holy name maye be halowed and sanctified in vs. And kepe our hertes / that we nether do ner speake / no / that we not once thynke or purpose any thinge / but that which is to thyne honoure and prayse / and above all thinges make thy name and honoure to be soughte of vs and not oure awne name ad vayne glory. And off thi myghty power bringe to passe in vs / that we maye love and feare the as a sonne hys father.

God

Howe can myne honoure and name be halowed amonge you / when youre hertes and thoughtes are all wayes enclined to evyll / and ye in

bondage and captivite vnder synne / moare ovr
er seinge that noman can synge my laude and pr
ayse in a straunge countre psal. cxxxvj.

The Sinner.

O father that ys trueth / we fele oure mēbres
yeād also the very hertes of vs prone ād ready to
sine ād that the world / the flesshe / ād the devyll
rule in vs / ād expell the due honoure of thyne ho
ly name. Wherefore we beseeche the moost mercy
full fāther / for the love that thou hast vn to thi
sonne christe / helpe vs oute of this miserable bō
dage / and latt thi kingdome come / to dryve oute
the synne / to loose the bondes off satan / to tame
the flesshe / to make vs ryghteous and perfecte /
and to cleve vn to the / that thou only mayst rais
gne in vs / and that we maye be thi kingdome ād
possession / and the obey with all oure power ād
strengthe / both with in and with oute.

God

Whom I helpe them I destroye. And whom
I make lyvinge / safe / riche ād good / them I kill
cōdēne and cast thē awaye / make them bedgers
ād bring them to noughte. But so to be cured off
me ye wil not sofre psaline. lxxvij. Howe then sh
all I heale you / ye and what can I do moare ?
Jesaias. v.

The Sinner.

That ys to vs greate sorowe and gresse / that
we can nether vnderstonde nor sofre thi wholsō
me hande / Wherefore helpe deare father / open
oure eyes / ād worke pacience in vs / that we ma
ye vnderstonde thi wholsome honde / ād also pa
ciently sofre thi Godly will to be fulfyllled in vs.
Furthermore though thi moost wholsome cure

be never so paynfull vnto vs / yet goo forward
de therewith / punesh / bete / cutt / burn / destros
ye / brynge to noughte / damne / caste doune vn
to hell / and do what soever thou wylte / that thi
wyll only maye be fulfylled and not oures. For
bydde deare father and in no wyse sofre vs to fol
lowe oure awne good thoughtes and ymaginaci
ons / nether to prosecute oure awne wyll / meany
nge and purpose. For thi wyll and oures are cle
ne contrary one to the other / thyne only good / th
ough it other wyse appere vn to oure blynde rea
son / and oures evyll / though oure blidnes se it not

God

I am well served and dalte wyth all / that me
love me wyth their lyppes and their hertes are
farre from me / and when I take them in hande
to make them better and to amende them / then
runne they backward / and in the myddes of thes
re curyng / whyle their healthys a workinge /
they wythdrawe them selves from me / as thou
readeste psalme. lxxvii. conversi sunt in die belli.
they are toured backe in the daye of batayle / th
at ys to saye / they whych began well and comits
ted them selves vnto me / that I shulde take the
i hande and cure the ar gone backe fro me i tyme of
teptacion and fyllyng of the flesshe / and ar retourns
ed to sinne and vn to dishonourig of me agayne.

The synner

O father it is true / no man can be stronge in
his awne strengthe / in the seconde chapter of the
fyrst off the kinges. Ye and who is able to sofre
and abyde before thyne hande / yff thou the silfe
strengthe and comforte vs not. Wherefore moost
mercifull father take vs vn to thi cure / fulfyll

thi wyll in vs / that we may be thi kyngdome and
inheritaunce / vn to thi lande and pray syng. Also
deare father strengthe and comforte vs in soche
busines with thi holy worde / geve vs oure days
ly breed / grave and pynthe thi deare sonne Jesus
in oure hertes / that we strengthened thorowe hym
maye cherefully and gladly sofre and endure the
destroyinge and kyllinge of oure will / and the ful
fyllinge off thi will. Ye and sheed oute thi gras
de a pon all christente and send learned prestes and
preachers / to teache vs thi sonne Jesus purely /
and to feade vs with the worde off thi holy Gos
spell / and not with the dreeggs and chaffe of fas
belles and mens doctrine.

God

It is not good to caste pearles before swyne /
nether to geve holy thinges and the childrens ba
red vn to the dogges and houndes. Ye synne con
tinually without ceasinge / and though I lett my
word be preached a monge you never so moche /
yet ye folowe not / nether obeye / but despice it.

The synner

O father have mercy on vs / and denye vs not
that breed of love / it greveth vs sore / even at the
very herte rotes of vs / that we can not satisfie
thi word and folowe it / we desyre the therefore
to have pacience with vs thi povre and wretched
children / and to forgeve vs oure trespasses and
gylt / and iudge vs not after thi lawe / for none
is rightewys in thy presence. Loke on thi promy
ses / we forgeve oure trespassers and that wyth
all oure hertes / and vn to soche haste thou pro
myssed forgevenes / not that we thorowe soch for
gevenes are worthy of thy forgevenes / but ths

althou art true / and of thi grace and mercy ha
ste promysed forgevens vn to all them that for
geve their neighbours / in this thi promyse ther
fore is all oure hope and truste.

God

I forgive you ofte and loose you ofte / and ye
never abyde stedfaste. Children of lytle fayth as
re ye. Ye can not wathe and endure with me a li
tyll while / but attonce faulle agayne in to temp
tacion / Matthew xxvj.

The synner

Weake ar we o father and feble / and the tem
ptacion greate and manyfold / in the flesshe and
in the world. Kepe vs father with thi myghty ps
ower / and lett vs not faule in to temptacion and
synne agayne / butt geve vs grace thatt we maye
abyde stondynge / and fighte manfully vn to the
ende / for withoute thi grace we can do nothyng
ge.

God

I am ryghteous and ryghte ys my iudgemet
and therfore sinne maye not be unpunesshed / ye
and ye muste soffre evyll and affliction / and as
twythinge that ye have temptacion therby / th
at is youre sinnes faulte only / which compellerh
me ther vn to / to fyll it and to heale you / For si
nne can with no nother medicine be drawn out
of you / but thorowe adversite and soferynge off
evyll.

The synner

For as moche then as adversite tribulacion
affliction and evyll which fyghte agaynst syn
ne geve vs temptation / delyver vs out of them /

finishe thi cure and make vs thorowe whole / that
at we loosed from synne and evyll maye be vnto
the a kyngdome / to lande / to praye / and to satis
ctify the / amen . And seinge thou hast taughte
vs thus to praye / and hast promysed also to hee
are vs / we hope and are sure that thou wylte gr
aciously and mercifully graunte vs oure petici
ons / for thi veritees sake / and to the honouring
off thy trueth / Amen.

Finally some man wyll saye happily / what shal
yff I can not beleve that my prayer ys heard . I
answere . Then do as the father of the possessed
dyd in the .ix. of marke / when Christ sayd vnto
hym / yff thou couldeste beleve / all thynges are
possible vnto hym that beleveth . The father an
swered I beleve lord / helpe myne vnbeles
se / that is to saye / heale myne vnbeles
se and geve me perfecte belese and
strengthe the weaknes off
my fayth and encreas
ase it .

John 15

Thy bryde herseye pppp
ppp ppp

pppppppp
pppppppp
pppppppp



102m 102m
me their vnto / to fyll it and to heale you / For sin
ne can with no nother medicine be drawn out
of you / but thorowe aduersite and soferynge off
evyll.

The synner

For as moche then as aduersite tribulacion
affliccion and evyll which fyghte agaynste syns
ne geve vs temptacion / delyver vs out of them /

et
out
off

ion
yns
em

